

恭讀《百丈禪師叢林要則》心得（二）

Reflections on the Essentials of the Monastery

by Chan Master Baizhang (II)

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今天繼續報告恭讀《百丈禪師叢林要則》的心得，從第七條開始。百丈禪師距今大概一千兩百年前，唐朝的一位開悟聖僧。福建人，俗姓王，因為後半生幾乎都在江西省



的百丈山，所以後世的人就稱他為「百丈禪師」，而他制定的叢林規矩就稱為「百丈清規」。

他以身作則，「一日不作，一日不食」。在他座下明心見性的弟子不計其數，例如為仰宗祖師靈佑禪師就是在他座下得道的。上人是為仰宗第九代嗣法人，所以這個《叢林要則》跟我們的道風也是有所淵源。

《叢林要則》第七條：留眾以老成為真情。在叢林裡頭，本來沒有特別要留什麼眾，十方叢

Today I will continue to report on my learnings after reading the *Essential Guidelines of Monastery of Dhyana Master Baizhang*, starting from the seventh guideline. Dhyana Master Baizhang lived about 1200 years ago and was an enlightened monk of the Tang Dynasty. He was from Fujian province and his surname before he left the home life was Wang. Because he mostly lived at Mount Baizhang in Jiangxi Province for the latter half of his life, later generations called him “Dhyana Master Baizhang”, and the

monastic guidelines he established were called the *Pure Guidelines of Baizhang*.

He taught by example. “One day without work is one day without food.” The disciples under him who “understood the mind and saw the nature” were countless. For example, Dhyana Master Lingyou of the Weiyang School achieved the Way under him. The Venerable Master was the Ninth Patriarch of the Weiyang School, so these *Essential Guidelines of the Monastery* have the same source as our lineage.

The seventh guideline of the Essential Guidelines of the

林是「來者不拒，去者不留」，師父還講過「來不自由，去自由，菩薩要走也不留」。那麼百丈禪師講「留眾以老成為真情」，我們可以略略研究一下。

老成，一般是指具有德行，包括有大智慧，能夠處斷住眾的功過是非。因為具有道德，所以顯得老成持重，加上戒臘資深以及明白因果，所以他所講的話就具足公正平等，能帶給叢林一股穩定的力量。這樣老成的常住，他的性情就如同佛菩薩的真情流露一樣。所以百丈禪師特別提到要用真情，留住老成退居或是年高德邵的同參道友。

那麼把年長老成的修行人留在道場，並不是要一天到晚去照顧他，而是讓他能夠安心辦道，受到大眾的尊重。而百丈禪師所講的「真情」，也不是那種常常黏著對方感情上的執著，而是菩提道上這種法侶的道情。這種道情，就是為大眾提供他修行多年的經驗智慧，然後成為道場的一個指標或是標竿。我想這才是百丈禪師「老成留眾」的用意。

第八條：執事以盡心為有功。執事就是叢林裡各個部門的負責人。一般說來，執事可以說是吃力不討好。

以前叢林每年年底由住持和尚選派執事，還有請吃茶，感謝一年來這個執事的辛苦，同時也選出新一年的執事，都很鄭重其事。甚至在客堂掛上牌子，說維那師是誰，香燈師是誰，典座是誰，一目了然。所以領了執事就要盡心盡力，給自己立功立德的機會。

古德曾說：「若能大眾同熏修，十地頓超無難事。」所以盡心盡力為常住做事，一方面是莊嚴自己的福慧，另一方面也是為大眾同熏修這個生命共同體的一種服務。

第九條：語言以簡少為直截。沒有證得大開圓解，沒有得到大智慧、無量辯才三昧之前，講話無法左右逢源地從自性流露，因此最好「以簡少為直截」，免得禍從口出，產生負面效果，甚至無意間傷害到別人，也虧了自己的德行。

Monastery is: “When keeping people, treat the elderly and accomplished with true sentiments.” In the monastery, originally there are no special accommodations for guests. In a monastery of the ten directions, “those who come are not refused; those who leave are not asked to stay.” The Venerable Master reversed it and said, “It is not free to come, but it is free to leave, even Bodhisattvas who want to leave will not be asked to stay.” We can briefly investigate what Dhyana Master Baizhang said about “When keeping people, treat the elderly and accomplished with true sentiments.”

“The elderly and accomplished” usually mean those who have virtue, which includes those who have great wisdom and who can determine the rights and wrongs of the residents. Because they are virtuous, they appear as experienced and elderly. Also, they are senior in the precept years and understand cause and effect, so what they say is complete, just, and equal. Therefore, it brings the power of stability to the monastery. These elderly accomplished residents have the nature that is similar to the true sentiments of the Buddhas and the Bodhisattvas. So Dhyana Master Baizhang specially mentioned using genuine sentiment to retain fellow cultivators and companions of the Way or those that are elderly and greatly honored for their virtue.

When the elderly or accomplished cultivator stays at a monastery, it is not so that others care for him day and night, but rather letting him peacefully cultivate and receive the respect of the assembly. What Dhyana Master Baizhang said about “true sentiment” is not the kind of affections that one constantly clings, but the cultivation sentiments of Dharma companions on the Bodhi path. This type of cultivation sentiments is offered to the great assembly based on the experience and wisdom derived from his many years of cultivation. Then, this sentiment can become one of the yardsticks or benchmarks for the monastery. I think this was the meaning behind Dhyana Master Baizhang’s “keeping the elderly and accomplished.”

The eighth guideline: “The manager is considered meritorious when they do the best they can with all their heart.” The manager is the person in charge of each individual department in the monastery. Generally speaking, being a manager can be said to be an arduous and thankless task.

In the past, at the end of each year in the monastery, the abbot appointed the managers and invited them to tea, thanking them for all the hard work they had done in the past year, and at the same time, appointed new managers for the next year. Everyone took this matter seriously. Even outside the guest house, there were signs posted saying who was the cantor, which Dharma Master would light the incense and lamps, and who would be the kitchen manager. It was obvious to everyone after looking at the signs. So if you accept the duty as a manager, you have to exert your utmost effort in order to give yourself the opportunity to gain merit and virtue.

The virtuous ancients once said: “If the great assembly could cultivate together, it would not be difficult to transcend the ten grounds immediately.” So, if we exert our utmost effort in doing things for the permanently dwelling, we can, on the one hand, adorn our own wisdom and blessings, and on the other hand, it can be a kind of service to the great assembly cultivating together, this

上人住世的時候，特別叮嚀在廚房工作不要講是講非，因為這樣會煮出「是非飯」，大眾吃了這個「是非飯」，就養成講是講非的習性，影響修行。所以要大家念〈大悲咒〉或者念佛菩薩的名號，這樣煮出來的就是「大悲飯」或「般若飯」。

第十條：長幼以慈和為進德。剛才講到留眾是老成，這個「長幼」可以說是懷少。我們尊敬老成的修行人，但對於新來的或者根本還沒有學習佛法的，也要本著慈悲心、平等心，慈祥和藹地看待他們，這些都是我們進德修業的一個機會。上人要我們敬老懷少，目的就是為了進德，讓學生以及所有參與的人都能培養德行。

第十一條：學問以勤習為入門。學問，包括世間的學問，出世間的學問，都需要勤習。上人講過，一寸時光就是一寸命光，所以學習世間和出世間的學問，都要念念不空過，隨時隨地勤習才能有所獲益。

關於「心念不空過」，有一部經叫《



kind of communal life.

The ninth guideline: “When speaking, be concise and straightforward.”

If you have not certified to the great and complete understanding, or have not yet attained great wisdom, or the samadhi of great eloquence, then you will be unable to speak Dharma as if it flowed from the self-nature. Therefore, it is best to “be concise and straightforward.” You can avoid troubles brought about by your words, and creating bad results, or even harming others unknowingly, which would also undermine your own virtue.

When the Venerable Master was still alive in the world, he especially exhorted the kitchen staff not to gossip when working in the kitchen or else the food they cooked will become “gossip food.” When the assembly eats this “gossip food,” they would form a habit of gossiping, thus affecting their cultivation. Thus, he wanted everyone to recite the *Great Compassion Mantra* or recite the names of the Buddhas and Bodhisattvas, so the food they cooked would be the “Great Compassion Food” or “Prajna Food.”

The tenth guideline: “Being compassionate and harmonious with elders and juniors advances one’s virtue.”

We have just talked about keeping the elders and accomplished. The elders and juniors we are talking about right now can be referred to as cherishing youth. We respect the elders and accomplished cultivators; but towards newcomers or those who have never studied Buddhadharma, we should treat them with compassion, equality, benevolence, and kindness. These are all opportunities for us to progress our virtue on the path of cultivation. The Venerable Master established Honoring Elders Day and Cherishing Youth Day with the goal of helping us to become more virtuous and also allowing students and participants to nurture their virtues.

The eleventh guideline: “When learning and studying, diligence is the method for beginners.”

Knowledge includes mundane knowledge and transcendental knowledge; both require diligence. The Venerable Master once said: “An inch of time is equivalent to an inch of life.” Thus, whether learning the mundane or transcendental knowledge, in every thought, do not allow the time to pass by in vain. At any moment or place, only through diligence will one be able to obtain any benefit.

As to “unceasing mindfulness,” there is a sutra named the *Anapanasati Sutra*. Anapanasati means mindfulness of breathing and then focusing on that thought. In the sutra, it states there are 960 cycles of thought in our mind within a single snapping of our fingers. In one day and one night, there are thirteen billion cycles of thought. During that time of so many productions and extinctions of thoughts, if we are not diligent, or do not vigorously attend to every thought, then the karma we create during that day, and the time wasted during that day would be limitless.

Mundane teachings tell us “diligence has its reward, enjoyment has no advantages.” For learning the transcendental Dharma, Patriarch Bodhidharma taught the essentials of entering the Way: “Cut off all external affinities and do not grasp within the mind. With a mind as sturdy as a wall, and you can then enter the Way.” The meaning of this is that there are many attachments outside, but we have to try our best to extinguish them. This means to stop being so nose

安般守意經》，「安般」就是注意呼吸，然後守住念頭。經上說我們的心念，一彈指頃就有九百六十轉，一日一夜就有十三億轉。在那麼多的生生滅滅念頭轉時，假如我們不勤習、不精進看好每一個念頭，這樣一天下來所造的業、所浪費的時間，其實是無量無邊的。

學習世間的學問要「勤有功，嬉無益」，那麼出世間法的學習，依照達摩祖師指示的入道之要門：「外息諸緣，內心無喘，心如牆壁，可以入道。」意思是外邊的種種諸緣，要儘量消息掉，也就是少管閒事，少打閑岔，然後我們的內心就不會不平、忐忑不安，在沒有心浮氣躁的情況之下，就能「心如牆壁」。牆壁當然是直的了，牆壁也沒有分別心，這樣才剛剛可以入門。

第十二條：因果以明白為無過。據說以前在叢林擔任知客、維那，或者管理常住物的這些執事，都必須是證果的人。因為證果的人，知道怎麼樣做不會錯因果。但是執事者若沒有辦法具備這樣條件，至少也能夠「畏懼因果」，就像菩薩畏因這個樣子。

以「因果」來講，其實不是說成佛很難，而是要種不生不滅的成佛之因很難，也就是本修因，就是作為因地修行的根本——每一個念頭——都是不生不滅、不垢不淨是很難。例如布施，假如是用爭強好勝的心來布施，別人布施一萬塊，你為了要贏過他，就布施兩萬塊，純粹是爭強好勝的這種因，以後很可能是得到阿修羅的果。同樣是做好事，但是因有時就善惡夾雜。所以因果要明白，避免以後得到有漏的果報。只要「因」對了，「果」一定會對。❀

and to stop interfering. Then, our inner mind will not be out of balance and restless. When the mind is not agitated, then “the mind can be as sturdy as a strong wall.” A wall is obviously straight, and the wall also does not have a differentiating mind. This is the very moment of entry into the Way.

The twelfth guideline: “With regards to the Law of Cause and Effect, understanding it helps one be free of offenses.”

It is said that in the monastery, guest prefects, cantors, or managers had to be those that have certified to fruition. Because they have certified to fruition, they know how things should be done in order to avoid making mistakes in cause and effect. If the managers were unable to meet this criteria, then at the very least, they should “fear the Law of Cause and Effect,” like Bodhisattvas fearing causation.

Speaking of cause and effect, actually, it cannot be said that accomplishing Buddhahood is difficult, but rather accomplishing Buddhahood by planting the cause of no production and no extinction is very difficult. This is the fundamental cultivation of the cause which means the root of cultivation on the causal ground. In every thought, there is no production, no extinction, no defilement, and no purity; this is very difficult. For example, in giving, you use a competitive mind to give. If someone donates ten thousand dollars, you donate twenty thousand dollars because you want to beat him. Planting this kind of purely competitive cause, in the future, you will likely become an asura. It is the same for doing meritorious deeds. However, the cause is sometimes a mix of good and evil. Thus, by understanding cause and effect, you can avoid the retribution of having outflows. If the cause is correct, then the effect will definitely be correct. ❀